(The last number of the New York Lodge this characteristic pown from the pen of the ble author of the "Thaustopcis.") The moon is at her full, and, riding high, Floods the calm fields with light, The aire that hover in the summer sky Are all asleep to-night.

There comes no voice from the great woodland ro. That murmured all the day: Baucath the shadow of their boughs, the ground Is not more still than they.

But ever heaves and monus the restless Deep, His rising tides I hear. After I see the glimmering billows leap: I see them breaking near.

Upward again it swells; the mounteams show, Again, its glimmering creet; Again it feels the fatal weight below, And sinks, but not to rest.

Again and yet again; until the Deep Recalls his brood of waves; And, with a sullen mean, abashed, they creep Back to his inner caves.

Brief respited they shall rush from that recess With noise and tunnit seen. And fling themselves, with unavailing stress, Up toward the placed moon.

th, restless Sea, that in thy prison here Bost atruggle and complain; Durough the slow centuries yearning to be near To that fair orb in vain.

lorions source of light and heat must warm a bosom with his glow, on those mounting waves a nobier form d from life bestow. then only may they leave the waste of brine. In which they wester here, And rise above the hills of earth, and shine. In a screner sphere.

thriy Writings of the Poet Longfellow Mr. Clark, in his pleasant remini the early contributors to the Knickerbocker Magazine, places the distinguished poet Longfellow among them. He says, in the August

It is of Mr. Longfellow, as one of the earliest prose contributors to the Knickerbocker, that we propose now to speak. His very first communications to our Madazine were in prose. Over twenty-six years ago his "Blank-Book of a Country School-master" appeared in these pages; and we do not healtate to say, that the life, the freshness, the sensibility, the love of nature and of mankind, which distinguished these sketches, fully shadowed forth what was to be expected from the mind and the pen these sketches, fully shadowed forth what was to be expected from the mind and the pen of the writer, when "Outre-Mer" and "Hyperion" and "Kawanagh" were successfully announced and published, and afterward, as every body knows, cagerly devoured by readers, whe had also become admirers, on both sides of the Atlantic. It will be far in the summer solstice, reader, when you peruse this first passage from the "Country School-master. It is very drowsy; and we doubt much whether it do not put and we doubt much whether it do not put you incontinently to sleep. Try it, "any-how," and see what the result will be:

"SATURDAY AFTERNOON. "It is Saturday afternoon. Once more the school-house door has creaked upon its heldomedal hinges; the dog-cared book yawns upon the deserted deak; the flies are buzzing and bumping their head against the sunny window; the school-boy is abroad in the woods; and the school-master has laid his higher against the sun the school-master has laid his

woods; and the school-master has laid his birchen sceptre upon the shelf, and with it the cares and solicitudes of another week.

"Saturday afternoon! Delightful season, when the mind, like a tired artisan, lays down its implements of toil, and leaves the long-accustomed handicraft! How sweet, amid the busy avocations of the week, to look forward to this short interval of repose, when, for a time, at least, the grinding shall when, for a time, at least, the grinding shal case, and the heart be permitted to indulg its secret longings and listen to the bot whispers of its own way ward fancies! Surely the feelings of the school-boy linger around mestill. I love the dolce far ninete of Satur-

"The reader will find in the brief passage which we quote below, the germs of tha matter-full prose which afterward fructified and expanded in 'Outre Mer' and 'Hyperion'.

"AN OBITUARY. it Epitaphs and obituary notices are no fit themes for merriment, but at times they are so solemnly Indicrous, that sorrow and endness change into a smile. I have one now following lines:

"The profer came. Discases rioted on her vital and when she thought to taste again the dear end ments of domestic neath—cold, cred, redshed less death—with his envious case, dicest the seen " 'A CURE FOR CELIBACY. "The following wonderful cure is copie certation from the advertisement of a notor

"A lish-deployable state of mental deriment—attended by the velocitated Dr.—in an armonic mental derivated Dr.—in a line group occas beyond the reach of medical to large and deviced that she be immediately removed to make Hospitat, or mid-house, repressil. Maximum of the control of the cont

"Some poetic lover in the reign of King John, thus quaintly addresses his mistress, whom he calls the fairest maid "bitenne Lyn-

When the nightegale singles the wodes waxgrams and blosme springes in Avril 7. wanted and grams and blosme springes in Avril 7. wanted and love is to myne herte gone with one upers a least Night and day my blood it drinkes, my heart doll matter.

"THE CHRISTIAN PATHERS. "The confistion partners."

"I love at times to tarn over the pages of the early Christian Fathers. When I open one of their somere-looking tombs, and my eye lotters down the long and weather-stained column, something of the same feeling comes over me, as if I were passing along the gloomy aisles of an old cathedral, and listening to the sage monitions of the past. The names of Justin Markyr, Tertufliah, bactantius, Origen, Chrysostome and others are familiar to our cars; but how film at the present day ever think of looking into their wormeaten tombs sither for delight or instruction! And yet they contain passages of startling

caten tombe sither for delight or instruction! And yet they contain passages of starding cloquence, trains of singular, but close-pressing argument; and touches of fuderous home-preaching, which remind one of what he has heard and read of Whitefield.

"The following specimes of the kind last mentioned I copy from St. Cyprian, of The Habits of Virgens, part one, pp. 80, 80, "God, we consider, made not sheep of a purple or a scarlet color; nor was it from his instruction that we were taught to tincture our wood with the juices of herbs or falses nor did he form these ranges of pearl and precious stones, which make those necklares, wherewith the neck, which was truly of his forming, is in a manner covered and hid; and thus in truth his workmanslap is made to disappear, in favor of an invention of Satan's, which is suffered to dangle over it. Can we think it the will of God, that the ears should be bored and wounded, and poor harmless infants, ignorant as yet of all worldly wick-

m, be thereby tormented? " " All these mischisvons inventions, those wicked spirits introduced among us, who, sinking into the dregs of worldly pollution, lost thereby the vigor of their heavenly state, and then instructed, after their deceitful maner, in the arts of blackening our eyebrowa, painting our faces, changing the color of our hair, and in short, of disguising every feature.

painting our faces, changing the color of our hair, and in short of disguising every feature.

"Your Lord and Master hath told you, that you can not make one hair white or black; but you must needs confute his assertion, and prove yourselves capable of doing what he has pronounced impractible. You presumptously adventure to dye your hair, and with a very ill omen to your future condition, you labor to make it flame-colored?

"I wonder you are not afraid that the great Divine Artist, who made and fashioned you, should refuse to acknowledge you at the general resurrection, and reject you from the hope of His promises, with the sarcasm of a satirist and the censure of a judge, in some such manner as this which follows: This is none of my workmanship, nor my image; you have quite altered the countenance which I made for you; nor hair, nor face, nor features are the same; you can not, therefore, see God with those eyes which He did not make, but which the devil hath new-colored. Him indeed you have followed, and have taken for four pattern the red and fiery eyes of the serpent; and since you have taken your drees from him, you may e'en take up your abode with him, and dwell together in eternal fire.

"'poeray.

" POETRY. "Helicon was once a fountain, but has now become a sea; and he must dive deep who would search for pearls of price. How many are contented to play with the pebbles on the shore!"

What Constitutes a True Christian.

Observes:

It is not only how good you are that makes you a christian, but how good you are, and how good you are, and how good you make other people to be. All great growth, in human life, must be in the development of this element of voluntary service and suffering one for another. All great growth, I say, must be in this element of suffering one for another. Those then who seek to 'do great good in this world should understand the road by which they are to do it. It is one thing for you my friends, while under the stirring influence of preaching, when you have laid aside worldly care, and you are gathered together and your fancy is dealt with, and all your feelings are sensitive—it is one thing for you then to feel that you would like to be a benefactor of your race. This is an age in which we are all run mad for philanthropy. Everybody wants to be a philanthropist; and men go out to be philanthropist. So when a man goes down, his first inquiry is, "What shall I do?"

A man rises, and is vexed that he was no alled earlier, that he was not called to re-cetter breakfast; that his commands are no better breakfast; that his commands are not obeyed by his servant—who is for ever forgetting—and starts out on philanthropy. He goes to teach, perhaps, as one of the readiest things we know of in our time—he goes to teach the poor, and supposes there will be a suitable conception of what a condescension it is in him. He goes, as much as to say, "Here, boys, am I; and I have come clear down from that altitude in which I live; take great care of me, and respect and revere me, for I have come to teach yon." But when these boys cuff each other, and pull each other's hair, and kick him, are there one Sunday and away the next, and swear, and lie, and steal, and pick his pockets while he is instructing them, the man says, "This philanthropy has been greatly cried up, but I have had enough of it. The human race is totally deprayed, and I will let them go." Here was a man who went down to find worshippers, here was a man who went down to do good, and save himself. It is as if a miser should go out to distribute sharity, thinking all the while how he could do it without losing money! And here are men who go out to do good, all the time counting how much they get, and what it coasts them.

whispers of its own wayward fancies! Surely the feelings of the school-boy linger around me still. I love the doice far ninete of Saturday afternoon!

"It is an interlude between the swift-succeeding acts of life; the close of a seven days journey; a golden clasp, that shuts each weekly volume of our history; a goal, where Time pauses to rest his wing and turn his glass; a type of that longer interval of rest when our evening sun shall be going down; when our lengthening shadows 'shall point toward morning,' and we shall be looking forward to an eternal Sabbath.

"As CLD SAVING.

"As CLD SAVING.

"As CLD SAVING.

"The vulgar saying, to 'wet your whistle, is of Norman pedigree, and as old as the thirteenth century. Henri d'Andeli thus commences his poems on "The Battle of the Wines:

"Yoles oir une grant fable.

Quil sysul l'autrier sus la table.

Au bon foi qui of nou Phelippe.

Quil voloviters sociilet as pipe

Du pon via qui estoit du blanc.

"Will you hear of a great fable.

The reader will find in the brief passages which we quote below, the germs of that matter the life of Christ Jesus, who gave his life for us, when we were enemies.

When you go out to do good, all the time counting how much they get, and what it costs them. There is no bounty of feeling, no outpouring of nature, no regality of thought, saying.

"How can I give no point to make there is no bounty of feeling, no outpouring of nature, no regality of thought, saying.

"How can I give no point on where is glow where is sufferent thing from doing it in church.

These words and phrases, when I sound them in rolling sentences, stir up your coruscating fancies, and you say it is all glorious, but when you go out to life, where men are as they are, and find that suffering means this—when a man review you, still seeing the immorality of that life, spent in degradation, suffering and sin; when he strikes you, still holding that man's hand as a brother—that is quite another thing. When you can still care for him, though he is your enemy, then you hav

us, when we were enemies.

Funeral Obsequies of Prince Jerome in Parls.

After his death, as we learn by the Vanderbill, the body of the late Prince Jerome was laid out in state in the Palais Royal—a Sister of Charity and an officer of the household watching it night and day. On Friday, June 20, deputations from the great bodies of the state were admitted to sprinkle holy water on the remains. The left wing of the Palais Royal was arranged for this religious rite. The grand entrance, the vestibule, and the windows on the grand staircase were hung with black. The servants of the Palace were in attendance in the vestibule, and Grenadiers of the Imperial Guard were stationed on the grand staircase. The several rooms leading to the grand drawing-room were hung with black, and were lighted by numerous lamps and candelabra. The grand saloon was converted into a chapelle ardente. The Prince, wearing the uniform of a Marshal of France, and having all his orders on his breast, was haid on a state bed, his face succeived. Black cloth, spangled and embroidered with silver bees, hung around. There was a triple range of lighted wax tapers placed to the right and left of the bed. In front were cushions, on which were laid the Prince's Royal crown, sword and Marshal's buton. The Abbe Doussot, the Prince's chapital, prayed at the right of the bed, and the Cure of Saint Roch near the altar erected

the Prince's Royal crown, sword and Marshal's boton. The Abbe Doussot, the Prince's chaplain, prayed at the right of the bed, and the Cure of Saint Roch near the altar creeted for the occasion. The officers of the Prince's household—Gen. Damss. Baron de Plancy, Maj. Perraud, Col. Tyrnon and Maj. Channy—remained standing at the right of the bed.

The interment took place on Tuesday, July 3, at the Invalides, the deceased having expressed a special desire to be buried near his great brother. Napoleon I. The London papers of the 4th, however, bring us no account of the funeral. The following information is from the Paris correspondent of the London Times of the 3d:

"It is said that the Emperor will not attend the funeral, on the ground of its being contrary to etiquette, and etiquette is rigorously adhered to under the empire. The ceremony will be conducted by Prince Napoleon, chief mourner. All the members of the diplomatic body have paid visits of condolence to the Prince and Princess Clotilde. The post-mortem examination of the body of Prince Jerome led to the discovery of a ball which he fought in his youth with a brother of Marshal Davoust. A marble statue of the Prince, in the uniform of a Marshal of France, is said to be placed in the Museum at Versallies, and another in the palace of the Senate. The name of Rue du Prance Jerome is to be given to one of the principal streets of Paris.

The Bourse and all the theaters in Paris were closed in Paris on the evening of the funeral.

In addition to the first expressions of re-

funeral.

In addition to the first expressions of regret expressed by the telegraph, the Queen of Eagland and the Prince Consort, the Emperor of Austria, the King of the Belgians, the King of Sweden and Norway, the Prince Regent and Princess of Prussia, have had let ters of condolence delivered to the Emperor and Empress on the death of Prince Jerome,

A school of some fifteen or twenty whales were seen in the Bay, off Sandwich, near Boston, on Monday.

MISCELLANEOUS.



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